

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

JACKSON, MISSISSIPPI, MAY 6, 1915

NEW SERIES VOL. XVII, NO. 18

KINGDOM BRIEFS

Webster's Blue Back Speller will be sent, post-paid, for twenty-five cents by The Baptist Record, Jackson, Miss. This is the same old text that you used to study.

Dr. W. T. Lowrey supplied the First church, Jackson Sunday, greatly to the pleasure of the congregation. Pastor Borum is helping Brother Jenkins in a meeting at Tupelo.

Rev. E. S. P'Pool declines to consider pastoral work and general denominational position that he may devote his time to evangelism, in which the Lord is using him to save and help many others.

The Sunday School Board will begin this month publishing a new Sunday School quarterly called "The Organized Class." It will supply a need and be welcomed by the classes of men and women already organized or being organized. Send for sample.

A personal letter from one of our missionaries in China expresses the feeling that Japanese are seeking to provoke trouble in China, and the fear that they will succeed. It looks a good deal that way to the man who reads the press reports of papers on this side.

Brother W. W. Muirhead, of McCarley, writes that the two witnesses spoken of in Revelation are Moses and Elijah, being identified by the fact that they have power to shut the heavens that it rain not and power over the waters to turn them into blood and to smite the earth with plagues.

Our South China mission is one of the oldest that Southern Baptists have. There are thirty-eight churches, nine of which are self-supporting. It was the habit of the apostolic churches not only to become at once self-supporting but to engage forthwith in helping to send the gospel to other places.

The Baptists in Jackson who have been asked to serve on the committee to prepare for the general laymen's convention to be held here next year are: O. B. Taylor, J. M. Hartfield, A. H. Longino, R. S. Curry, Herman Ellis, P. B. Bridges, S. L. Webb, S. R. Flinn, H. L. Rhodes and J. T. Root.

The mistake of putting off till the end of the year the collections for missions was fully shown in the case of Texas this year, when the floods came and beat upon that plan, and it fell because it was not founded upon the rock of Scriptural teaching. But Texas, while a shining example, is not alone in showing how not to do it.

The many friends in Jackson of Judge R. F. Reed will regret to see him leave the city. He retires from the Supreme bench this month and will return to the practice of law in Natchez, his home town. He is a man of clean heart and life, a clear head, and has enjoyed the high esteem of all who have had business with him in or out of the court room. He is in the prime and vigor of life and will realize the ambition of his friends for an honorable career.

In Detroit alone, sixty-nine merchants have agreed not to employ cigarette users. Chicago firms, such as Montgomery Ward & Company, Marshall Field & Company, Morgan & Wright Tire Company, all prohibit cigarette smoking among employees. Thomas Edison and Henry Ford, head of the Ford Motor Company, are both opposed to the cigarette. E. H. Harriman, former head of the Union Pacific Railway system, said, "We might as well go to the lunatic asylum for our employees as to hire cigarette smokers." The New York, New Haven & Hartford Railway, the Rock Island lines, the Lehigh Valley Railway, the Burlington road, and many other leading railway companies have issued orders positively prohibiting the use of cigarettes by men on duty.—Watchman-Examiner.

A Plain Prayer.

O, God of gifts, I do not pray
For fame or genius today,
Nor golden wealth,
Nor ceaseless pleasures on the way.
I bow my humble heart and pray—
"O, give me health!"

I do not pray for mental keys
To open the eternities,
Nor knowledge new.
I do not plead for rest or ease.
I pray, without a thought of these,
For work to do!

I do not ask to rule the earth
By right of talent or of birth.
My prayer ascends
In knowledge of the arid dearth
Of friendship—and its jewel worth—
And ask for friends.

I ask for knowledge of the need
My friend may have of me; the seed
To sow the sod
Of sadness with the flower seed.
This constitutes my prayer, my creed,
O, gracious God!
—PERRIN HOLMES LOWREY.

A layman's meeting is being planned to be held in Jackson next February, similar to the one held here five or six years ago under the auspices of the interdenominational laymen's movement. There is a large committee now working to make the meeting a success, composed of twenty Baptists, twenty Methodists, ten Presbyterians, five Episcopalians and five Disciples. Dr. H. M. King is chairman of the Baptist committee, composed of ten men in Jackson and ten out in the State. These last are N. R. Drummond, J. L. Johnson, J. E. Sweaney, I. P. Trotter, A. L. Sidebottom, C. P. Long, H. L. Watts, W. M. Whittington, C. C. Pugh and H. L. Whitfield.

The editor's sanctum was brightened by the marriage Saturday of Mr. W. F. Garrard and Miss Olive Jones whose home is at Louise. The bride has been teaching at Louise, and is a sister of Mr. C. D. Jones, of Mississippi College. A long, happy and useful life to them.

The Beacon Hill Baptist church, of San Antonio, passed strong commendatory resolutions with reference to the work of Evangelist D. P. Montgomery who labored with them during the Home Board evangelists' simultaneous campaign in that city.

Rev. Jno. H. Buchanan has been asked to help in a meeting at Booneville where he has been twice pastor. He has been teaching at Amarillo. Why not stay in Mississippi?

It has been the desire of the Southern Baptist editors to form an association for mutual profit. There is an effort now to meet at Asheville (N. C.), July 15th. Why not have a short conference while at Houston to see what can be done?

The Women's Peace Congress which recently met at the Hague came near being a militant assembly, according to press reports. Their purpose was good, but the times are not propitious and effort premature. There is an old proverb, "He that spits against the wind spits in his own face."

As usual, the women have done beautifully. While the total from the Mississippi churches for missions this year fell short nearly \$14,000, the offerings of the W. M. U. were an increase over last year. This speaks eloquently of their secretary's (Miss Lackey) efficiency, of the value of their system and the devotion of the women all over the State.

An exchange says, "It is reported that an effort is being made to consolidate the three papers of Mississippi, Tennessee and Arkansas," and suggests that Louisiana be included. Something was said in Tennessee, but we have heard but little of it, if anything elsewhere with reference to consolidation. Our Baptist paper question needs thorough study, but not precipitate action.

One statement in the story of Jesus' visit to Nazareth puzzled us for a time. It was that Jesus could do no mighty works there because of their unbelief, except that He laid His hands on a few sick people and healed them. The exception was the puzzle. Why could He do that and could do nothing else? We have found sick people, or people in distress, are sometimes the only ones in a community who were particularly susceptible to gospel or spiritual impressions; the only ones to whom we could minister because others were completely absorbed in worldly cares or pleasures. It is a time to exult in tribulations.

The prohibition question is more difficult in England than perhaps any other country in the world. It is not that the people are more jealous of liberty simply, or that they are more conservative in reference to new movements, or that the people are more the bondslaves of liquor drinking than others. The chief difficulty lies in the fact that the king and nobles and many leaders in government and in the Church of England have large investments in breweries and distilleries, and an attack on the liquor business strikes hard the interests of the "lords." "Every plant which my Father hath not planted shall be plucked up." "Yet once more will I cause to tremble not the earth only, but the heavens also." If it is necessary to destroy those in high places to bring to naught the works of the devil, none but themselves are responsible.

CONTRIBUTED ARTICLES

THE SECOND CRY FROM THE CROSS.

Sermon by J. B. Quin.

The Text—"Today shalt thou be with me in Paradise."—Luke 23:43.

Introduction.—This passage of Scripture gives us an infallible testimony to the divinity and work of Christ. God will not let the work of His dear Son go down in defeat. If the disciples become discouraged and weaken in faith and confession and even deny Him in fear, a robber must come forward to confess Him and preach Him to others, and even teach the world what He is, and what joy any man may find in Him. This thief was a sinner of the lowest type, yet he found joy and peace in the dying Lord. By faith in the dying Jesus he passed that day into the realm of the saints. Let us consider the nature of his conversion. We find in it Scriptural evidences of a genuine conversion.

First Scriptural Evidences Noticed.—In the first place, we find a sinner realizing his guilt before God. Let us examine verses 40 to 42 of this chapter, and see if we do not find this expressed: "One of the malefactors, railing on Christ, said, If Thou be Christ save Thyself and us. But the other, the penitent thief, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation, and we indeed justly, for we receive due reward of our deeds, but this man hath done nothing amiss." Now, in this statement we find a sinner realizing his guilt before God and freely admitting it. The realization of personal guilt before God is the first element of conversion. There is no conversion without it. No one wants salvation or will see the need of it until he realizes this woeful condition. The blind man realizes the fact of his blindness and the possibility of receiving sight, therefore, he is found seeking it, otherwise, he will not seek it. Oh, that man could realize his condition before God, and that condition is universal (Rom. 3:10; 5:12).

In the second place we find a sinner praying earnestly and seeking salvation. Realizing his lost condition, he turns to Jesus in earnest prayer and asked to be remembered by Him (verse 43). This is the second element of a genuine conversion. We remember just here what the Lord said about the publican and his prayer and confession, "Lord, have mercy upon me a sinner" (Luke 18:13). A sinner recognizing his guilt before God and earnestly pleading for mercy, not for justice, but for mercy. Justice meant death, for justice demands perfect obedience or a life in perfect accord with God's law in every respect, and if such is not true, eternal death is inevitable. This sinner realized that his life was far short of the demands of justice, and unless he could obtain mercy, he must pay the penalty. Therefore, we find him pleading for mercy. Yes, real conviction

of sin puts men on their knees before God. Oh, for more old time Bible conversions. I like to see men in real trouble about sin, and I like to point out to them the Lamb of God that came to save us from sin.

In the third place we find a sinner humbly acknowledging his guilt and confessing his sin (verses 40-41). This we may call the third element of conversion. He who realizes his sin against God must say so. Jesus teaches in the parable of the prodigal son the importance of acknowledging sin. The prodigal said to his father, "I have sinned against heaven and before thee." God expects just such an acknowledgment from every sinner, and to be unwilling to make such an acknowledgment is evidence of no conviction whatever. A full realization of guilt before God, and a full acknowledgment of it to God, are absolutely essential to a genuine conversion. "Against thee and thee only have I sinned and done this evil in thy sight," must be the feeling of every heart, if there is genuine conversion there.

In the fourth place, we find a sinner making a full surrender to Jesus for salvation. Why, certainly, we could not expect anything else. This great element of conversion is evident here in the story of the thief's conversion, and must be in every conversion. Real knowledge, Holy Spirit knowledge of sin, will bring us to our knees, and to a humble acknowledgment of our guilt before God, and confession of our sin. At this point, Jesus is our only help and a full surrender to Him brings salvation, and makes us heirs of heaven. "Today shalt thou be with me in Paradise." Jesus sees his penitence, hears his earnest prayer, receives his humble acknowledgment of sin, and sees his simple childlike faith and forgives his sin and makes him an heir of Paradise and ultimately of heaven.

The Great Answer.—Jesus in His answer to the thief on the cross, gives us, in the first place, a splendid illustration of His grace and glory. He came to seek and to save the lost (Luke 19:10), and not to call the righteous to repentance, but sinners (Luke 5:32). Jesus died for the thief and all of his kind who will repent as he did.

There are no class distinctions with Him. He came as much for one class as for another, and will save one as readily as the other. He came not to save men upon human merit, but upon His grace as a basis. He is the great gift of grace and His works the work of grace. In the gift of Jesus, we have the fullest expression of grace. God in giving Him to us seems to have done His best for us (Romans 5:5-8). He will do no greater. He has made His last offering and final appeal to this world, and he who doesn't yield to this final appeal, must spend eternity in hell (Rev. 21:8).

This great answer shows us in the second place, that conversion is possible at the last hour. These words were spoken to a man

in his last moments, only a few minutes more, and he will be no more, as far as this world is concerned. We must acknowledge that one might be saved just before he breathes his last, but we must acknowledge also that such procedure is fearfully dangerous. This thief, no doubt, had never had an opportunity prior to this to be saved. No doubt but what he was using his first opportunity. Think of the thief's environment; almost everything was against his conversion. Jesus was on the cross, the victim of the Jewish Sanhedrin and Roman government, only a few followers, and most of them scattered and discouraged. But in spite of these surroundings he repents toward God and surrenders to Jesus for salvation.

You and I have the crucifixion, burial, resurrection, ascension of our Lord, the coming of the Holy Spirit, the preached gospel, and millions of followers of our Lord to encourage us. Will a man live amid these surroundings all his days and wait until the last moment to repent? Yes, it is possible, but hardly probable. Even though it is possible, you can't afford to wait until then. No encouragement here for the procrastinator, "Unless ye repent, ye shall all likewise perish" (Luke 13:3).

In this answer to the thief, we find in the third place, how he gives far more than we ask. The penitent thief only asked to be remembered in His kingdom, but Jesus said to him, "Today shalt thou be with me in Paradise." I will take you with me today to the garden of rest. The thief may not have known the meaning of the word "Paradise," but he did know the meaning of the words, "with me." Some of us may never know much theology, but we will all know the full meaning of heaven. Heaven is our paradise.

Paradise.—The word has a Greek origin. It comes from the Greek word "Paradeisos," meaning a large enclosure—a garden of rest. A word which the Jews used to designate as the abode of the righteous dead. It is the place to which Jesus went on the day of His crucifixion, accompanied by the penitent thief.

Dr. James M. Gray, of the Moody Bible Institute, Chicago, says in his book entitled, "Progress in the Life to Come," page 15; that the Paradise to which Jesus went on the day of His crucifixion was not heaven, but has become identified with heaven since that time. He suggests that Paradise was the abode of all the saints from righteous Abel to the crucifixion of Jesus. This, to me, seems plausible and Scriptural, and I gladly accept it. God in His wisdom and grace was keeping in a state of rest all the saints of the past awaiting the day of their redemption. When Jesus died on the cross, He accomplished their redemption as well as ours, and He went from the cross accompanied by the penitent thief, to proclaim to the saints in Paradise the accomplishment of their redemption on the cross of Calvary (I Pet. 3:19). That Jesus did not go to heaven from the cross is plainly shown by His words to Mary Magdalene on the morning of the resurrection, when she was about to touch Him. He said, "Touch me not, for

I am not yet ascended unto my Father." Certainly if He had not yet ascended unto His Father, He had not yet gone to heaven. He had gone to Paradise, but not to heaven. He ascended to heaven on the day of the ascension. We know that He went there for the two heavenly visitors said so (Acts 1:10-11). He is now in heaven. Stephen, the first Christian martyr, saw Him in His dying hour (Acts 7:55-60). Dr. Gray says that we are not to suppose that Jesus ascended to heaven alone, but that He in all probability, was accompanied by the saints of Paradise. The Apostle Paul says in Eph. 4:8, "When He ascended on high, He led a multitude of captives captive." We gather from these words that Jesus carried with Him to heaven, the saints of Paradise, and that on that day the mission of paradise was finished and is no more. God has no more use for it. Since the ascension of Christ all believers when they leave this world go into the presence of God, which is heaven, for God dwells in heaven. Heaven is His dwelling-place (Matt. 6:9). I do not think that there is any longer an intermediate state. The saved on earth pass into the presence of God our Father and Jesus our Redeemer. Heaven is the immediate abode of the redeemed. The Apostle Paul, in Phil. 1:23 and II Cor. 5:8, makes this idea clear to me. He says in the first instance, "I am in a strait betwixt two"—between two choices—that of being with you Philippians or that of being with Christ. In the second instance, that of the dissolution of the soul and body, using these words, "At home in the body, absent from the Lord; absent from the body, at home with the Lord." I am so glad that the day is coming when it shall be my privilege to pass from this body that veils me from the real glory of my Lord, into His very presence. I am glad that it is not necessary to wait until the resurrection to see my Lord as He is. Yes, heaven is now the abode of all God's people. Your loved ones and mine are there in His presence.

FROM VICKSBURG.

Sunday was a busy day for the pastor here. A funeral at nine, regular service at eleven, afternoon public service at charity hospital; participated in the B. Y. P. U. at seven; preached at eight, receiving six by letter and one excellent young married lady for baptism, then baptized a most excellent young woman who was received last Sunday. She was for three years pastor's assistant to the First Campbellite church in Memphis, and comes to us with great experience and consecration. Our congregations are excellent. The average is from 150 to 200. This closes our first year here, seventy-eight additions having been recorded the past twelve months. No pressure, but quiet, sweet work along many lines. Dr. Venable comes to us for a meeting the last week in May and the first in June.

WEBB BRAME.

A late report from Brother E. S. P'Pool is that he accepts the position as enlistment missionary to succeed Zeno Wall.

Education Commission

Monticello.

Brother J. E. Barnett, who lives at Prentiss, is the much beloved pastor of this church. He, with Dr. J. P. Conn, made it possible for us to get a good offering here for the schools.

Silver Creek.

This church, who has Rev. J. A. Lee, as pastor, fell in line last Sunday and made an offering to the colleges. Brother Lee is doing a good work here.

Carriere.

This church was also visited and made a good offering to the schools.

Picayune.

Brother C. E. Bass, who is the pastor of this church, and his people, gave enthusiastically and willingly to the schools.

Raymond.

The Raymond Church has not yet been visited, but Captain W. T. Ratliff, who is always loyal to every enterprise that our churches foster, has made us a splendid contribution.

White Bluff.

This is a little mission station, with only a few members, but Brother W. M. Ray has made a nice contribution to the Education Commission. The church will be visited later. We appreciate the loyalty of such men of God.

For the benefit of those who do not know, we do not go together, unless there is more than one church in a town. Then we try to present the cause to all the churches the same Sunday. We are glad that the offering now has passed the \$26,000 mark. We are delighted. Pray for us.

FARR and BYRD.

GOOD NEWS FROM ABERDEEN.

At the morning service, May 2nd, the Aberdeen Baptist church ordained five new deacons—G. G. Ray, Dr. Howard Durley, C. C. Brown, W. G. Peugh, and Frank Pickle. Brother Judson L. Viperman, of Columbus, came over and delivered a most inspiring, impressive and practical sermon on this important church office, including in it the charge. There are few men in the State who know the Book as does Brother Viperman. He talked for an hour, and many said they could have listened for still another hour. He left a good taste in our mouths, and I think the deacons thoroughly understand the necessity, value and use of their office. The pastor led in the ordination prayer, after which hands were laid on the new deacons. And to cap the climax, we had one accession to our church at the close. Our meetings closed the fourth Sunday in April, and the pastor led eighteen souls down into the water and up again. There was present the largest crowd ever known to be in the history of the church, and the pastor took occasion to give our Pedit-baptist friends a little study in Scriptural baptism. There are yet three more to be immersed.

C. CLEVELAND KISER.

TO MAKE THE ORPHANAGE FIREPROOF.

I enclose you checks aggregating \$36.50 to cover amount contributed as follows:

Mr. W. S. Johnson, Verona.....	\$5.00
Hon. E. S. Candler, Corinth.....	5.00
Mr. C. M. Savage, Okolona.....	5.00
J. T. Gregory, Fulton.....	1.00
M. C. Benson, Fulton.....	1.00
R. J. Faulk, Tupelo.....	2.50
L. R. Cates, Tupelo.....	1.00
F. L. Kincannon, Tupelo.....	2.50
A. S. Herring, Tupelo.....	.50
J. S. Thompson, Tupelo.....	1.00
W. P. Smith, Tupelo.....	2.00
J. R. Ledbetter, Verona.....	2.00
C. G. Rogers, Plantersville.....	1.00
T. J. Lilly, Chesterville.....	1.00
W. E. Ward, Chesterville.....	1.00
J. P. Morgan, Saltillo.....	.50
Mrs. Mary Burrow, Saltillo.....	.25
Claude Long, Saltillo.....	.50
P. G. Wesson, Saltillo.....	.50
Dr. C. C. Pyle, Saltillo.....	1.00
Felix Turner, Saltillo.....	.25
W. B. Threlkeld, Saltillo.....	.50
J. E. Moneyhan, Saltillo.....	.50
Mrs. Isham Bailey, Saltillo.....	.25
John W. McComb, Saltillo.....	.25
W. W. Cherry, Saltillo.....	.25
John Bickerstaff, Saltillo.....	.25

Total\$36.50

Your truly,

C. P. LONG.

Contributions should be sent to J. R. Carter, Jackson, Miss.

FIVE CHILDREN IN DISTRESS.

Not long since I baptized a man who until recently was prominent in Mexico, and wealthy. He is now preaching the gospel to the Mexican people in the United States. He is a scholarly, eloquent and effective preacher who knows how to appeal to the Mexican heart and intellect.

This brother's five children are in Vera Cruz, Mexico, at the mercy of a military government, and are in distress. The father desires to bring them to the United States for safety, but is unable to do so because he lost all that he had and nearly lost his life in the wars in Mexico. He needs three hundred and fifty dollars with which to bring them here.

I appeal to each reader of The Baptist Record to send me a contribution for this purpose. I will see that the money is properly used, and if a surplus should be sent, I would use it to build a Mexican house of worship under the Home Mission Board.

H. F. VERMILLION,

Vice-President Home Mission Board,
Southern Baptist Convention.

Las Cruces, New Mexico.

I know the above statements to be true, and I heartily endorse the above appeal.

CHAS. D. DANIEL,

Supt. Mexican Missions, Home
Mission Board.

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as second-class matter.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearsages will be paid before ordering paper stopped.
Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriages notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

HOW MISSISSIPPI CAME OUT.

Although the books of the Foreign and Home Boards were kept open till May 5th, the books in Mississippi closed April 30th, according to the announcement repeatedly made and the direction of the Southern Baptist Convention. Some of the States kept the books open till May 5th. Others did not. In the judgment of the State Secretary and the Executive Committee, there were no grounds for keeping our books open longer than the appointed time, and only confusion would result from it. The situation may be different in other States, and no criticism is passed on those who did differently. It is not possible now to say how the foreign and home boards came out, as they have taken another week.

Dr. Lawrence reports in round numbers \$34,000 for Foreign Missions and \$24,000 for Home Missions. While this is about \$7,000 short in each, it is a very creditable showing under the stress of these times. The churches that have been making the larger offerings hitherto fell short this time, while the smaller churches many of them increased their gifts. The falling off is due in part possibly also to the change of method in offerings. Many churches are adopting the every-week and every-month plan of giving. While this is scriptural, sensible, and in the end more efficient, it takes time for the people to adjust themselves to the new plan. Some are not in sympathy with it; some forget, and all need to be developed. We are getting on a better basis and will do better giving and better work every way.

Now is the time to start in right for the new year. Start the first of May, make an offering every Sunday, or every day of meeting. It will be easier and will be worth more to the cause of missions. Don't forget that it is being all at it and always at it that counts.

RIGHTEOUSNESS AND THE KINGDOM.

There is no bigger word in the Bible than righteousness, and the "kingdom" is the keyword of the Bible. The "master key" is the one that opens all the doors, and the kingdom opens all doors to blessing and possession and service. The establishing of the kingdom is the ultimate object of all rev-

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elation. The kingdom of God is the subject of the whole Bible.

The object of the kingdom of God is to establish righteousness. Indeed, righteousness is the equivalent of the kingdom. This is clear from such passages as "Seek first the kingdom of God and His righteousness," in which righteousness is not something added to the kingdom, but the characteristic of it. The reading might almost be made, "Seek first the kingdom of God, even His righteousness." The kingdom is for the purpose of establishing right relationship between God and man, and as a result of this right relationship between man and man, between man and his entire environment, including everything with which he has to do. Not only so, but it produces right conduct on the part of man, for he that doeth righteousness is righteous.

It must never enter our heads that the kingdom of God is a substitute for righteousness. There is a difference between substituted righteousness and a substitute for righteousness. Jesus warned against any such delusion when he said: "I came not to destroy the law or the prophets. I came not to destroy but to fulfill." There is no conflict between grace and righteousness. Grace is in order to righteousness. "As sin reigned in death, even so might grace reign through righteousness."

A mistake made here is not simply a perversion of the gospel; it is the destruction of it, and the loss of the soul where one is misled by it.

CONSERVATION OF BENEVOLENCE.

A mistaken benevolence is often not only an injury done to the party receiving it, but destructive to the real spirit of benevolence. No intention here of putting a poultice on the conscience of a stingy man, but a desire to save from harm the genuine spirit of charity. When philanthropy is bestowed indiscriminately, people see the folly of it and are misled into believing that all efforts at helping others are the work of well-meaning but weak people. Whenever charitable people are imposed upon, a reaction is produced in the minds of people who see the waste of effort in particular instances. The comic pictures of "lady bountiful," scattering gifts among waifs who regard such generously disposed people as fair prey, are the world's satires on indiscriminate beneficence.

There is another charity that needs a safeguard carefully placed about it; that is the care for dependent people who ought either to support themselves or to be provided for by their families or relatives. There is none too much of the spirit of benevolence, no surplus to be wasted on those who ought not to be cast upon public institutions.

Homes of various kinds, for orphans, for widows, for superannuated preachers and for old women or old men, are sometimes a necessity, but they may become dumping places for those who ought to be otherwise provided for, or who might be enabled to contribute to their own support.

It was Paul who said that no woman was

to be enrolled as a widow who was under 60 years of age. But if any widow hath children or grandchildren, let them learn first to show piety towards their own family and to requite their parents. But if any provideth not for his own, and specially his own household, he hath denied the faith and is worse than an unbeliever. If any woman that believeth hath widows let her relieve them and let not the church be burdened, that it may relieve them that are widows indeed."

Many a hard working man or woman has lovingly cared for the aged in his family and counted it a privilege. Many a widow has toiled all day and into the night, that she might support her little children and have them near her. But there is a tendency among a few to shirk their own responsibility and utilize the convenient home provided by other's charity, depriving themselves of a burden which is at once a duty and a blessing.

THE END ENNOBLES THE MEANS.

It is not true that the end justifies the means, for this would be to sanctify sin and endeavor to deify the devil. But it is often true that the end ennobles the means, sanctifies that which is otherwise ordinary and glorifies the commonplace. It is not the position one holds or the kind of work he does, but the end one has in view and motive that inspires the worker. This will reveal the character of the workman and determine the quality of his work.

It was of servants, literally slaves, that Paul wrote to Titus, giving instruction as to the kind of conduct and service they should exemplify, when he said they were to "adorn the doctrine of God our Savior in all things." The jewelry of the kingdom is not to be found on the person of kings alone, not in the occupation of high place, but in the object one has in view in whatever place he occupies and whatever kind of work he performs. Paul even says that one who occupies the obscure place may be worthy of more honor. The very willingness to be assigned to an humble task, the cheerfully fulfilling modest duties, the unselfish denial of the fleshly desires, and the loving preference shown to another is itself the exhibition of the beauty of the Christly character.

But it is not the place, high or low, it is the object or end one has in view that gives dignity and nobility to the task. In the kingdom of God the excellence of the work is measured by the amount of service rendered, or even attempted. That does not always mean the amount of work done but the real desire and effort to render real and helpful service to God, or to others in His name. Jesus said. He that would be great among you, let him be your servant, and he that would be greatest (or first) let him be your slave." If this is the spirit that characterizes a man, his daily work may be ditching or plowing or sweeping or washing, or preaching or practicing medicine or managing a bank or railroad or the government, the desire to serve others in the name of the Lord

Thursday, May 6, 1915.

Jesus will make the man and the work noble. Whatever be the place one occupies, if this purpose is absent the work cannot be noble and will have a withering and blighting effect on the workman. The purpose will make all sacred or all secular, all Christly or all carnal. Booker T. Washington said truly in a recent speech: "There is opportunity for almost everyone to be superior if superiority consists in performing some kind of useful service in an exceptional manner."

THE CONQUEST OF CARE.

Several years ago there was a washout on the railroad, a bridge across the Big Black was being rebuilt and passengers were transferred from one train to another by walking over the heavy sills. Among the number was a preacher, who being uneasy, got down on his hands and knees and was crawling over. A burly brakeman from Ireland was behind him and reproached him by saying: "Parson, what makes yez be afraid? If yez go down, why you're sure to go up!" Whether he knew it or not he had found the real victory over fear.

"No evil shall befall thee, nor any plague come nigh thy dwelling. He will give His angels charge concerning thee to keep thee in all thy ways." There is much more to the same effect in this connection, 91st Psalm. What harm can come to the man whose interests have been committed into the hands of the faithful Creator? Nothing but good is possible. If you find yourself apparently facing a possible imminent death, there is no ground for fear because death itself brings us into a more abounding and joyous life. Did not Jesus through death bring to nought him that had the power of death, that is the devil; and deliver all them who through fear of death were all their lifetime subject to bondage. It is the Christian's privilege to say Jehovah is my light and my salvation; of whom shall I be afraid? Jehovah is the strength of my life, of whom shall I be in dread?

The things that are taught and promised in the word it is our privilege to make actual in experience by faith. To believe in God, in his goodness and love and power, in his presence with us and care for us will not merely relieve us of anxiety but will turn anxiety into exultation. We not only exult in hope of the glory of God, but we exult in tribulations also. The conquest of care is complete only when the things that threatened our peace and faith are turned into means of strengthening faith and fear is transformed into joy. Jesus' words have been made good when he promised "Your sorrow shall be turned into joy."

Billy Sunday characterizes Christian Science as "three per cent religion, three per cent hypnotism, three per cent Hinduism, and ninety-one per cent humbug." He said, "We have got to get rid of that Blavatsky business. They tell you not to shy your bootjack at the cat on the back fence, because it may be your neighbor's daughter that used to take music lessons next door."

THE BAPTIST RECORD

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

OUR STATE MISSION PROGRAM.

Our State Mission program should receive earnest consideration by the Baptists of Mississippi just at this time. For the past four months we have given our undivided time, attention and support to Home and Foreign Missions. The time has now come for us to give the interests of the Kingdom in our State the right of way.

There are several things that should be emphasized:

1. The State Mission Mark.

The Convention instructed the Board to lay out the work for the year on a basis of \$43,000.00. The Board took this instruction literally and made appropriations to pastoral support and church building, covering the full amount. This means that we will have to raise this year \$43,000.00 if we come to the Convention without debt. This is the mark set before us.

2. Meeting Expenses.

We had to begin to borrow money this year in December. This was on account of accumulated obligations on church building and a debt brought over from last year of \$10,000.00. The money received for State Missions has not been sufficient to meet the payment of our missionaries. Hence, we have had to borrow some money each month. This means that we are now considerably behind on State Missions—in round numbers about \$5,000.00 with our salary account to missionaries for April yet to be met, which will bring the total up to near \$8,000.00. I am giving these figures in order that the brethren over the State may know definitely how the account stands on State Missions. We must have heroic work done from the very start.

3. Our Plan.

The plan for meeting all expenses and coming to the Convention without debt is simple, and, if worked, will be effected. There are enough churches going to contribute to State Missions to meet all of our obligations. Our plan is to get these churches to contribute systematically and regularly. If we can get every church in the State to send us from \$5.00 to \$25.00 per month, the Board will be able to meet all of its obligations without having to borrow money. We ought to run the Lord's business with the least possible amount of expense.

4. Our Plea.

We are going to our pastors and churches with an urgent appeal that they take this matter up at once and let us know the amount they can send us each month. Several churches have already responded. If we can get 250 churches that will give on an average of \$10.00 each month, this will give us \$2,500.00 per month, which will meet the absolute expense until church building appropriations fall due in September. It does look like that in a great Baptist common-

wealth like Mississippi, with 165,000 Baptists and 1,500 churches, that we ought to be able to get \$2,500.00 per month for a cause as vital as State Missions.

5. The Pastor's Part.

Since the pastor is the key to the situation, it is our purpose to use him in unlocking the doors of opportunity. We want every pastor in the State to lay this matter before his church and to let the church make such subscription as it feels it ought to make to this work. It would be best, perhaps, to present the matter, telling the members what had been done and what ought to be done, and then passing subscription cards through the audience and leaving each member free to make such monthly subscriptions as he feels he ought to make. In this way whatever offering the church made would be a free will offering and would be made by the members because of their interest in the work.

Cards and envelopes will be furnished upon request. Let us hear from every pastor as soon as possible. Our missionaries have to be paid regularly every month, and if your church can begin its regular monthly contribution in June it would greatly help us by so doing.

May the Lord lead us all to do His will.

STUDENTS' FUND.

I write to ask that you will kindly call the attention of the brotherhood and churches of Mississippi to our Students' Fund. Now that the stress of collections for home and foreign mission is over, we feel that they could now give attention to this very important matter. The session of the Seminary closes with the month of May, and we need funds to meet the obligations made for supplying the students with the necessities of living here at the Seminary. Many pledges made by brethren and churches at your last State Convention have not yet been paid. We ask that you urge these brethren and churches to send forward their contributions just as soon as possible, emphasizing the fact that our year closes with the month of May, and that we need their contributions to enable us to settle our accounts for the maintenance of the students. Please do all you can to help us in this way, and I assure you it will be appreciated very much. I would be glad if you could insert this in your paper of next week, the first issue in May, in order that the matter may be laid before the brethren as soon as possible. Thanking you heartily, I am,

Sincerely yours,

B. PRESSLEY SMITH, Treasurer.

H. E. Dana will enter the Southwestern Seminary in the fall, having resigned his field at Utica and Hermanville. He will spend the month of August holding meetings.

AN EPOCH IN SOUTHERN BAPTIST HISTORY.

Rev. W. O. Carver, D. D., LL. D.

When the Education Board of the Baptist General Convention of Texas offered a prize of a thousand dollars for the best essay on "Reasons for Christian Education," it gave concrete expression to, and demonstration of, a fresh acceleration of interest in education on the part of the largest group of organized Christians in America. Southern Baptists had not by any means failed in interest in education. Still the conditions of their rapid growth in numbers and the primacy of certain other concerns had served to suffer a relative backwardness in general interest in the broadest and highest culture. On many hands there was the consciousness of need at this point. Various signs of this interest were arising and efforts making for improvement. There has been a veritable revival of learning among us in the last decade or so.

The offer of the Texas Board brought out several able essays. The judges were, however, unanimous in awarding the prize to a young man just graduating from the seminary at Louisville. Indeed, the major part of his prize essay was the same year submitted to the faculty as his thesis for the degree of doctor of theology. Some seven years before this the chair of Sunday School pedagogy had been founded, the first in any theological seminary. Dr. B. H. DeMent had there given courses not only in the general features on this subject, for all the students, but also special graduate courses in which men of superior interest and qualifications investigated the history and principles of Christian education. It was only what was to be expected that one of Dr. DeMent's students should come off with the prize essay.

But the main interest is first in the indication of the whole event that Southern Baptists are to have a new era in their growth and service, an era characterized by the finest educational ideals. It will require investment of large sums of money and large energy of men. It will issue in a great contribution to the life of the world. The interest focuses, in the second place, for the present, in the work of Dr. Powhatan Wright James. It is a volume of more than three hundred pages, splendidly printed and well bound, and selling for \$1.50. There are four parts: Reasons (for Christian education) from the Bible, wherein both the Old and the New Testaments are discussed with thoroughness and insight; Reasons from Christian History, which argues from "strategic situations lost from lack of Christian education," and from "some victories won by Christian education;" Reasons from Modern Conditions, a section that makes large use of the fine analyses of King Mott and others, and includes a thorough analysis of the present educational conditions in the United States; The Challenge to Baptists. Building on the foundation of the full view of the situation already presented in the first three, "parts" of the book, this last presses the problem home upon our own people and calls them to their educational task. The Challenge is based upon the Bible and the beliefs

of the Baptists; the educational history of the Baptists; state education and the aims and methods of the Carnegie Foundation; and the modern democratic world which holds for Baptists, with their democratic message, an unlimited opportunity and demand for them to make this message vitally effective, which they can teach them with commanding fidelity and dignity.

This book is the most significant index of, and contribution to, the current renaissance of Southern Baptists. Our people need to study it widely and ponder it thoroughly.

Louisville, Ky. —In Baptist World.

A BEAUTIFUL MEMORIAL.

By A. J. Aven.

In this age of materialism, in our eager pursuit of the future we are too apt to lose a proper appreciation of the past, while the youth are more attracted by the common place of the present than by the extraordinary things of the olden times. Of course this tendency is neither so widespread nor so dangerous that it cannot be counteracted by the guardians and instructors of the young if they will but give due attention to it.

Now Mississippi College has always felt the importance of keeping in the minds of her foster children a well balanced value of the Old and the New—the aesthetic and the useful, for cut off from the intellectual and imaginary sources provoked by the activities of the past, and degeneracy would at once set in, and in the course of time, the power of making the best of life's utilities would finally become extinct, and soon it would be observed that "State and statesmanship, legislation and law, society and manners, philosophy, religion, literature, art and even artistic appreciation would run low and would soon dry."

A concrete illustration of the attitude which the college presents to the above noted principles is seen in the following account of the sixty-first anniversary of the Hermonian Society so beautifully rendered on the twenty-sixth of April, in which the Old and the New were blended with as much harmony as is seen in the colors of a perfectly formed rainbow.

On this memorable anniversary occasion there was present on the rostrum Captain W. T. Ratliff, the sole survivor of the thirteen charter members of this old society, serving as the golden chord binding together the Old and the New, with one hand reaching back across the lapse of three-score years, when he was the first anniversarian, and the other laid on this occasion, in which he served as chaplain—a beautiful picture of young manhood on the threshold of life taking the leading role in the exercises of that long ago, and of the old man honored and beloved with a life replete with benevolent service, and a soul sustained by an abiding faith, invoking God's blessings on the inspiring occasion of the present. No member of the society was more interested in the excellent program than was the first anniversarian who was most highly gratified to note that the boys of today are still holding up the lofty ideals engendered sixty years ago.

The Program.

Third Orator—"America's Opportunity"—T. J. Ford.

Cornet Solo—"Old Black Joe,"—C. L. McDonald.

Second Orator—"The Leaf and the Life"—W. T. Darling.

Quartette—"When the Moon Swings Low"

First Orator—"The Glitter of Jewels"—T. A. Ross.

Anniversarian—"Where Shall We Land?"—E. C. Williams.

"My Old Home"—Hermonian Quartet.

Herald—W. A. Sullivan.

Banner Bearer—S. M. Parks.

Chief Marshal—I. E. Peebles.

At the close of these exercises, Dr. J. B. Hutton, pastor of the First Presbyterian church, Jackson, was introduced and presented the society with two pictures of Captain Ratliff, one representing him as the youthful anniversarian of three-score years ago, and the other as he now appears. In his presentation speech, Dr. Hutton gave a most beautiful picture of the soldier, statesman, citizen, gentleman and Christian, "the ideal man," in every phase of which Captain Ratliff had been the personification.

During the delivery of Dr. Hutton's eulogium, so choice in word and phrase, the honor sat with countenance radiant with appreciation, and lips trembling with emotion, the very embodiment of truth, meekness and righteousness, the three cardinal principles that guarantee the State's perpetuity. At the close of that magnificent address, Captain Ratliff made an effort to express his thanks and pleasure, but he found himself unable to say what was in his heart, however no speech was necessary, for all present knew what he felt and entered thoroughly into the meaning of the great occasion, and every one went to his home with the firm feeling that if "to live in hearts we leave behind is not to die," Captain Ratliff will ever for the friends of Mississippi College "be in their flowing cups freshly remembered."

An interesting souvenir presented to each guest was a copy of the program of the first anniversary, which is given below:

Officers—W. T. Ratliff, president; J. C. Hutchins, vice-president; J. J. Sibley, secretary.

Committee of Arrangements—R. H. Wall, L. J. Scott, Jackson Sallis.

Order of Exercises.

Prayer.

Music.

Anniversary Address—W. T. Ratliff, Clinton.

Music.

Self-Educated Men—A. J. Wise, Raymond.

True Heroism—J. B. Sanders, Hernando.

Music.

Superiority of Mind Over Matter—T. A. Walton, Lexington.

The Power of Eloquence—J. J. Sibley, Holmesville.

Music.

Progress—F. A. Thigpen, Clinton.

Religion, Learning and Liberty—W. B. Mimms, Utica.

Music.

Mississippi Womans College

The Hermonian anniversary took place on last Monday evening. Miss Nancy Miller, of Leakesville, the anniversarian, read a very fine paper upon Mrs. Robert Browning. The younger members of the society presented a short play entitled, "The Contest of the Flowers." Several very enjoyable musical numbers were also rendered.

Prof. O. P. Estes has accepted the pastorate of the church at Shubuta. We congratulate him and the brethren there. Mr. Estes has been with us for two years and has greatly endeared himself to all. We shall miss him but we are glad that he will still be near enough to visit us often.

Brother E. S. P'Pool and singer, Brother Harris, have just concluded a most successful meeting at Collins. About seventy were added to the church. Brother Harris is one of the sweetest gospel singers it has ever been my privilege to hear. They go now to Lyman for the next meeting.

Dr. Dodd, of Shreveport, with Mr. and Mrs. Davis as singers, has been engaged in a most interesting series of meetings at the Main street church. We note with regret that the pastor, Brother Solomon, was called away during the meeting by the death of his father.

On the 20th of April it was my privilege to be with Prof. H. R. Montgomery at the closing exercises of the Pike-Walthall Consolidated School, located at Darbun. Prof. Montgomery and wife, who is one of the fine Blue Mountain girls, are building up a fine school and will have a new building next session.

On April 23rd I spoke at the commencement exercises of the Salem Consolidated School, near Collins, where Prof. Grantham is closing a very successful year. Brother J. P. Williams and Brother P'Pool were also present.

Sunday morning and evening I supplied for Brother Wall at Columbia, and Sunday afternoon at Foxworth. Brother Wall is holding a meeting at Lyon with W. S. Allen. He has already won his way into the hearts of all the Columbia folks.

Elsewhere will be found our program for commencement. Come and visit us at that time.

J. L. JOHNSON.

Hattiesburg, Miss.

WOMAN'S COLLEGE COMMENCEMENT PROGRAM.

Friday, May 21, 8:00 p. m.—Contest for Smith Expression Medal.

Saturday, May 22, 8:00 p. m.—General Concert.

Sunday, May 23, 11:00 a. m.—Baccalaureate Sermon by Rev. T. J. Shipman, of Meridian.

Sunday, May 23, 8:00 p. m.—Sacred Concert.

Monday, May 24, 10:30 a. m.—Class Day Exercises.

Monday, May 24, 8:00 p. m.—Commencement Exercises and Baccalaureate Address by Hon. B. P. Harrison, of Gulfport.

All the friends of the college are cordially invited.

J. L. JOHNSON.

Hattiesburg, Miss.

PHILANTHROPY AND CHRISTIANITY.

This is the age of philanthropy. Great plaudits are showered upon the hero who battles for a people's freedom; great movements are generously supported for the limitation of official despotisms; great fortunes are given for the education of the ignorant; great charities are maintained for relieving all manner of bodily distresses. The battlefield itself has witnessed marvelous changes, for now the angels of mercy try to heal, as the soldiers try to destroy. We lift our hearts to God in profound gratitude for the age in which we live. And yet one thing makes us inexpressibly sad, for one cloud has shaped itself from the very brightness of the cheering prospect. Men are forgetting that the church has been the nursing mother of philanthropy, and that Christianity has furnished the very life blood of all movements for human betterment. In the admiration of the fruit men are forgetting the tree upon which the fruit has grown. The apostles of humanitarianism are now asserting that love to man is love to God, and that a kind and noble bearing to one's fellow creatures in this world is all-sufficient to entitle one to whatever consideration he may need in the life to come, if, indeed, there be any such life. There is danger of so exalting humanitarianism that our relation to God shall be ignored or forgotten. The love of God and the love of our neighbor—these two contain all the law and the prophets. A true love to God manifests itself in a generous and fruitful love to man. Love to God is the root from which all the noble and beautiful relations of humanity have grown. Christianity has not only furnished the love, the inspiration, and the sense of duty from which the modern philanthropies have sprung, but in large measure the multitudes of workers in social and philanthropic movements count the church their nursing mother. It is Christian people who have poured their gold into these movements for the uplift of the world. Until the Spirit of Christ took hold upon the hearts of men there were no concerted movements for human betterment. We would not have these movements under the exclusive direction of the church, but we would be glad if philanthropy would acknowledge Christianity as its mother. Too many charity workers and social reformers, who are contrasting the activities of the churches with the activities of these extra-church organizations, are ignorant of the fact that these organizations had their origin in Christian love, and that in large measure they draw their support from Christian beneficence.

Meanwhile might it not be well for Christian men and women to give more of their money to institutions that are Christian in name as well as in spirit? Might it not be well for Christians who are Baptists to remember that charity begins at home? Our Baptist institutions in many instances are living near to the starvation line, and our Baptist wealth is supporting every institution under the sun. Only recently a wealthy Baptist asked a friend of ours to advise him as to objects to which he should bequeath his considerable fortune. As our friend began to speak the man raised a protesting hand and

said, "Remember, I shall not give a dollar to anything sectarian." By that he meant that he would not give a dollar to any church, any missionary society or any denominational institution. That man is a member of a Baptist church in New York City. He is obsessed with the notion that denominationalism is a curse, and so he does not propose to do anything that will perpetuate denominationalism. He would rather give his money to Columbia University than to Colgate University or Crozer Seminary. He would rather give his money to a public charity than for the care of our aged ministers or their widows. He would rather give his money for social settlement work than for the preaching of the gospel to those who have never heard of Christ and His redeeming love. Such a man is either grossly ignorant or blindly prejudiced, and yet he is typical of a rapidly growing class among us. This state of affairs results, in part at least, from the boasted "liberalism" of some leaders among us who assert on every possible occasion that "the day for denominationalism has passed." Will these men come forward and tell us who will take care of our charitable, educational and missionary work if we as Baptists refuse to do so? We have a great denomination great in the truth for which it has stood, great in the struggle it has made for the preservation of this truth, great in the work it has done at home and abroad. We believe profoundly that Baptists still have a mission in the world. As a denomination we have a vast constituency for which we are responsible. Millions of men and women, boys and girls are called by our name. They must be instructed in Christian doctrines and directed in Christian work. Our few men of large means and our many men of moderate means should come to realize that their obligation to Christ can best be fulfilled by devotion to their own denomination. Presbyterians, Methodists, Episcopalians and Congregationalists need no exhortation to denominational fidelity and enthusiasm. Their devotion puts us to shame. We believe in public philanthropies, we believe in co-operative Christian effort, but as every man's first obligation is to his own family, so every Christian's first obligation is to his own church and his own denomination.—Watchman-Examiner.

NOTICE.

In Copiah County Association we shall use on next fifth Sunday, May 30, the same program that was prepared for fifth Sunday in January, and at the same churches. Let all the brethren, especially the pastor, take notice. Let us make these meetings of great worth to all who attend.

Cordially.

H. L. McCLESKEY, Moderator.

Missionary J. G. Chastain is holding a meeting with the Mexicans at Pasadena, Texas, with large congregations and fine interest. Up to date eight have been baptized and as many more are expected to follow before the meeting closes, which will be about May 10.

Mississippi Woman's Missionary Union Page		
MISS M. M. LACKEY, Editor	Jackson	
Direct all communications for this department to the editor.		
MISS FANNIE TRAYLOR, Young People's Leader	Jackson	
MISS MARY RATLIFF, Village Correspondent	Raymond	
MISS M. M. LACKEY, Corresponding Secretary-Treasurer	Jackson	
CENTRAL COMMITTEE.		
MRS. G. F. RILEY, President	Houston	
MRS. J. P. HARRINGTON, Vice-President Northeast Division	Columbus	
MRS. MARTIN BALL, Vice-President Northwest Division	Clarksdale	
MRS. J. V. AVEN, Vice-President Southwest Division	Clinton	
MRS. J. C. JARVIS, Vice-President Southeast Division	Laurel	
MRS. RHODA ENOCHS, Recording Sec'y	Jackson	
Mrs. W. A. McComb, C. C. Longest, L. M. Hobbs, W. S. Smith, Jefferson Kent, I. P. Trotter, W. A. Borum, A. H. Longino, P. B. Bridges, T. J. Bailey, and M. M. Polkham.		
All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.		

GIVE THANKS UNTO THE LORD!

Our books for the year are closed. The figures are all carefully added, and the report has been mailed to headquarters at Baltimore.

Here is the result of the year's work:

Foreign Missions.....	\$ 9,502.11
Home Missions.....	6,183.27
Bible Fund.....	100.00
Training School.....	1,355.89

Total.....\$17,141.27

This does not include boxes valued at \$947.43; nor does it include cash paid on jubilate, which is \$774.58.

It is a good report, Beloved, considering the times. The advance over last year is not large, when we take into consideration the number of new societies we have this year. But our Young People seem to feel that they are "sheep without a leader," they have not reported to your Secretary as well as she hoped they would. However, our Miss Traylor will be with us soon, and we shall all do our best.

With a heart overflowing with gratitude, let us all together give thanks unto our God who has helped us far beyond what our figures express.

MARGARET M. LACKEY,
Corresponding Secretary.

A CAUSE FOR GREAT REJOICING.

The society in Greenwood, after careful and prayerful consideration, has decided to "adopt" Miss Carrie Hooker Chiles as their very own missionary, and meet all her expenses on the Foreign Field.

Miss Chiles has been appointed by our Board as a missionary to Japan, and is eager to get on the field. Because of the war, it has been impossible for the Board to send her.

Miss Chiles is our scholarship girl this session. She has completed a three years' course of work and is splendidly equipped for her work. There is general rejoicing because of this splendid undertaking of our consecrated Greenwood sisters.

DELEGATES TO THE W. M. U. AT HOUSTON.

State president, Mrs. G. W. Riley.
Vice-president, Mrs. J. P. Harrington.

Association superintendents, Mrs. P. I. Lipsey, Mrs. H. L. Martin, Mrs. Jefferson Kent, Miss Bell Stigler.

W. M. U. Representatives, Mrs. T. J. Bailey, Mrs. Vanlandingham, Mrs. T. L. Holcomb, Mrs. L. H. Dodds, Mrs. C. L. Fortenberry, Mrs. L. P. Kees, Mrs. A. B. Stuart, Mrs. L. G. Gates, Mrs. N. A. Edmonds, Mrs. J. C. Rimes, Mrs. Henry Broach.

Y. W. A. Representatives, Mrs. J. L. Johnson, Jr., Mrs. E. D. Solomon, Mrs. W. Y. Quisenberry.

State Vice-President, Miss M. M. Lackey.

"MEET ME IN HOUSTON MIDWAY TO THE FAIR."

The following missionaries have signified their intention to attend the Southern Baptist Convention in Houston:

D. H. LeSueur, 2002 Whites ave., Austin, Texas.

B. P. Roach, 2030 Amador ave., Berkley, Cal.

Miss Ida Hayes, 1708 South Tenth street, Waco, Tex.

W. H. Clarke, 96 Gordon street, Atlanta, Ga.

W. E. Crooker, Gaffney, S. C.
Mrs. J. C. Daniel, Port Lavaca, Tex.
Rev. A. B. Deter, 1620 Hinkson ave., Columbia, Mo.

Rev. F. M. Edwards, Dawson, Tex.
Miss Alice Huey, Bessemer, Ala.

Miss Florence Jones, 5824 Garfield ave., St. Louis, Mo.

Rev. J. M. Justice and wife, 2313 Florida ave., Columbus, Ga.

Miss Willie Kelly, Uniontown, Ala.
Dr. B. L. Lockett (will stay with Dr. Burt) Henderson, Tex.

Miss Annie Thomas, Dawson, Tex.
Miss Blanche R. Walker, Abilene, Tex.

Rev. J. S. Cheavens, box 630, San Marcos, Texas.

Miss Addie Barton, Salado, Tex.
Rev. A. N. Porter, Alamogordo, New Mexico.

Rev. J. H. Benson, 615 Meerscheidt street, San Antonio, Tex.

Arrangements have been made with the ladies of the First Methodist Church to serve lunch during the noon hour at a reasonable price. As this will be a great accommodation it is hoped all delegates and visitors will avail themselves of the consideration shown by these clever women and partake of the lunch. This arrangement will enable every woman to remain in the church building until after the close of the session and those serving on committees will find it very convenient, and it gives time for a social hour and rest between sessions. The Missionary lunch will also be served in the First Methodist Church and will be 50 cents a plate. Delegates and visitors share equal privileges and also at the social hour to be given at the Rice Hotel on Saturday afternoon.

The Houston ladies have some real surprises in store for their guests and business and pleasure will join hands during the sessions of this body of consecrated women.

At the mass meeting to be held in the great Auditorium on Sunday afternoon,

which will memorialize Dr. Willingham and Dr. Carroll, seats will be reserved for the W. M. U., and each lady is requested to dress in white, that we may once more be the "army in white," as we were described last year.

Everyone and everything in Houston will be delighted to greet a large crowd and no uneasiness must be felt as to accommodations, as our room is unlimited. Texas is a large State and Houston her largest southern city.

The work done by the Woman's Missionary Union Auxiliary to the Southern Baptist Convention is both missionary and educational. All money collected is put into the hands of the Foreign, Home and Sunday School Boards, and the training school at Louisville maintenance, scholarship and enlargement funds. \$310,749.54 was given to these several objects last year, besides every State has its own local State work to do as orphan homes, sanitariums, Christian education, old ministers' relief and many other things. The women are accomplishing much good through their Missionary and Aid Societies for women, young women, girls, boys and children, for they not only pay their tithes into the store-house, but they read, study and pray about the things pertaining to the Kingdom of the Lord.

As each State is only entitled to twenty delegates, and their vice-presidents, the visitors will be most conspicuous and greatly in the majority, and as the church building where the meetings will be held is very large, there will be ample room for all. Everyone should come who possibly can and lend a hand in this great work, for there is inspiration in a crowd, and the city of Houston needs to breathe the atmosphere which is created by this Baptist host.

(Mrs. Fred M.) ANNIE BREAKER COURT.

THE SCHOOL IN CANTON, CHINA.

I had the pleasure of visiting Miss Anderson's school in the spring of 1913. It is a perfectly fascinating school and I am heartily in favor of dear little Miss Anderson and I do wish that I could help abundantly in this gloriously good work—the building of this school.

The foundation-laying that Miss Anderson is doing will stand for ages to come through each family she reaches through those precious little yellow children. She makes the bravest effort and does the greatest work on the poorest equipment and it would make your heart ache if you did not know that it was ten thousand times better than anything the little folks had ever had before, and then your heart aches with rejoicing with and for them.

Miss Anderson is splendid and most capable but like all of our missionaries in Canton she loses herself in her work, and works far too hard for her strength.

She needs several workers right now.

Earnestly yours,

ROBBIE BUCKNER WESTERFIELD,
Dallas, Texas.

LOSS OF APPETITE

IN THE SPRING

Loss of appetite is accompanied by loss of vitality, vigor or tone, which is a more serious loss. It is common in the spring because at this time the blood is impure and impoverished and fails to give the digestive organs what they need for the proper performance of their functions. Ask your druggist for Hood's Sarsaparilla. It makes the rich red blood your whole system demands. It is not simply a spring medicine—but it is the best spring medicine.

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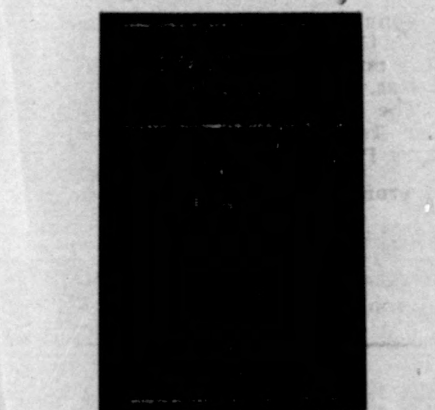
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BROOKHAVEN.

On Friday night, April 23, the Brookhaven Church, W. H. Morgan, pastor, closed a three weeks' meeting, with James B. Leavell, of Oxford, doing the preaching. The meeting was marked by many features of marvelous power. Brother Leavell preaches the old gospel, thoroughly modernized and vitalized. He knows the meaning of the gospel message, and can present it in a most intensive and graphic manner. Our people, with one accord, are saying that it was the greatest meeting in the history of our church. Up to this time there have been forty-six baptisms, as a result of the meeting, besides thirteen to join by letter and one by restoration.

But the feature of the meeting that means most to our church at this time was a cash collection, taken on the last Sunday of the meeting, to round up the necessary amount to meet the present maturing installment of the bonds that were issued to take care of the indebtedness on our new church building. The indebtedness on the building is covered by subscription from the membership, extending over a period of four years, and the bonds mature in such manner as to be cared for in the payment of these subscriptions. However, there was an extra issue of \$3,000.00 of bonds, made to mature last September, that was not provided for by subscription. The payment of that installment then made it necessary at the present time to raise an extra sum of that amount. Everything had been done, seemingly, that could be done to raise that extra amount, and still we needed over \$1,600.00.

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May the Lord richly bless Brother Leavell wherever he goes.

NELSON T. TULL.

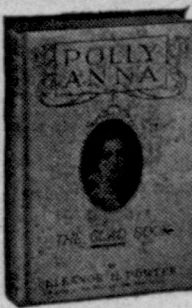
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B. Y. P. U. PROGRESS

Officers of all Unions are urged to send news notes for publication, and questions concerning the work to be answered in this column, to W. E. Holcomb, Quilman, Miss.

"THE B. Y. P. U. WINNING OUT."

The B. Y. P. U. is winning. From all sides, east and west of the river, come good tidings. During the winter season the splendid Training School work flourishes in the cities, the work among colleges reaches high tide; in the spring the conventions do their work of inspiration and propagation in many States; in the summer great encampments and assemblies claim the time and talents of thousands. Back of all this, and as a result of all this, the local B. Y. P. U. does its work, week by week, in an ever-increasing number of Baptist churches.

The B. Y. P. U. is winning, and winning gloriously! Why?

1. It has passed through its period of experimentation. This is certainly true of the B. Y. P. U. of the Southern Baptist Convention. For some years it was indeed an experiment. In its early days, like every "movement," it started with a beating of drums and blare of trumpets in order to catch the attention of the people. Some agitation is essential in starting off a movement, yet it often proves unsatisfactory in its results, and many leaders looked askance at the B. Y. P. U., hence it fared virulently. Some churches voted, after due motion and second, that there be no B. Y. P. U. among their young folks. Other churches allowed it. One church said to the young people: "You may hold your meetings if you will pay your own light and heat bills." But as time moved on it was apparent that the young people were in all their plans loyal to the church of which they were a part, and the attitude of "permission" gave way to one of pride in the good results of the organization. It was a great thing for the B. Y. P. U. work in the South when the Southern Baptist Convention made it a part of the convention program, to receive its reports at the annual sessions, and, further, authorized the Sunday School Board to push its interests in the general field. It is pretty well agreed on all sides that the B. Y. P. U. is no longer an experiment, but has come to stay and to do a particular and much-needed work for young church members.

2. The B. Y. P. U. is winning because it insists that the important thing in it all is the efficient work of the local Union rather than any organization of a larger size. In this instance the B. Y. P. U. is truly Baptist. The local church is the organization upon which all our work hinges. The B. Y. P. U. vows allegiance to the local church of whose life it is a part. The supreme emphasis in all B. Y. P. U. literature of the South, and in all practical speeches upon the work, has been upon the value of the local Union and its definite work, no matter if the membership is small. The local Union can do its work with a comparatively few members. The "crowd" and "enthusiasm" and "inspiration" are not to be planned for, but the chief concern is the interest of the individual young Christian and his progress in preparing himself for good service in his church.

This insistence is, also, practical. Upon no other basis could we prepare literature containing the essential things of our church life. But with the B. Y. P. U. set in the local church, drawing its support from the local church and yielding up its best developed members to the local church, it is the easy and natural thing. Our B. Y. P. U. literature can bear a Baptist message unmixed and unhindered. Other forms of our denomination activities may become more or less interdenominationalized, but not our B. Y. P. U. work. It is, so far, free from "entangling alliances."

3. The B. Y. P. U. is winning because it insists that its work is to train young Christians for church activities. That is simple, plain and definite. Upon that idea the B. Y. P. U. proceeds, shapes all its methods and succeeds. It "delivers the goods."

Recently in one of our larger cities, at a B. Y. P. U. demonstration in which there participated more than three hundred B. Y. P. U. members representing a dozen churches, the leader asked how many were working in Sunday school, either as teachers or as members of organized classes. In reply the company rose en masse! The B. Y. P. U. trains its members for service and leads them out into service.

This means, of course, that the B. Y. P. U. has a place unfilled by any other church service, and that in filling its own place it is unique. Its motto, in this particular, might well be, "This one thing I do!" The B. Y. P. U., South, today certainly knows what it is set to do. And, too, it knows what not to do. To be a real B. Y. P. U. means not to be, and not to try to be, some other things. A real B. Y. P. U. is content to be simply what the B. Y. P. U. aims to be—a training service for young Christians. Not to be unique means not to be a B. Y. P. U. When the leaders want to be "like other organizations," and have great crowds, with musical programs and star performers as a setting for an inspirational address, then the B. Y. P. U. is gone and the results aimed at in B. Y. P. U. work are rendered impossible.

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ELLISVILLE.

I have just returned from Ellisville, where I have been assisting Pastor J. L. Low in a fine meeting. The crowds were large, and from the beginning the spirit of God was manifest in the congregation. There were twenty-five additions to the church. Saints rejoiced and sinners were converted. Brother Low is well on in his seventh year as pastor of this church, and is firmly fixed in the hearts of his people.

Brothers Weston Bruner and F. D. King did the preaching in our meeting at the First Church here, and Brother A. B. Hunt sang the gospel. We had a gracious meeting with some forty additions to the church. The church substantially remembered the Home Board.

JOHN T. CHRISTIAN.

HON. P. S. STOVALL'S DATES.

The following speaking dates are announced by Hon. P. S. Stovall, candidate for Governor:

- Pocahontas, Tuesday, May 11, 10 a. m.
- Flora, Tuesday, May 11, 2:00 p. m.
- Brownsville, Tuesday, May 11, 8:00 p. m.
- Bolton, Wednesday, May 12, 10:00 a. m.
- Edwards, Wednesday, May 12, 2:00 p. m.
- Clinton, Wednesday, May 12, 8:00 p. m.
- Terry, Thursday, May 13, 10:00 a. m.
- Raymond, Thursday, May 13, 2:00 p. m.
- Utica, Thursday, May 13, 8:00 p. m.
- Morton, Friday, May 14, 11:00 a. m.
- Pelahatchie, Friday, May 14, 3:30 p. m.
- Hermanville, Saturday, May 15, 2:00 p. m.
- Jackson, Monday, May 17, 8:00 p. m.
- Hattiesburg, Tuesday, May 18, 8:00 p. m.

PERKINSTON.

On Sunday morning, April 18th, a large crowd assembled on the banks of the beautiful stream just east of the town of Perkinston, to witness the baptism of nineteen young men and women. It was a very touching scene, the result of an eight days' revival service, conducted in the Baptist Church of Perkinston, by the pastor, Brother A. L. O'Brian, of Hattiesburg.

The people of South Mississippi, among whom Brother O'Brian has labored so faithfully for the last fifteen years, are almost in mourning for the reason that he has recently accepted a call to the Okolona Church and will soon move to his new field. Our loss is North Mississippi's gain, and our prayers attend him.

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SUNDAY SCHOOL LESSON

BY A. J. AVEN.

DAVID SPARES SAUL, 1 Sam., 26.

Introduction.

The madness of Saul became more and more dangerous in character. David's interview with Jonathan convinced him that he must take care to avoid Saul. In accordance with this state of things, he decided to leave his country. Before his departure, however, he visited Nob, the seat of the oracle, to consult the high priest, and also to obtain food and weapons.

In a short time he withdrew to the cave of Adullam. Hither he brought his family and many outlaws, who joined him as a nucleus of an army. He next went to a mountain called Herodium. Here he left his old parents for greater security. Here he was joined by two separate bands, one a little body of eleven fierce Gadite mountaineers, and the other a band of Benjamin and Judah, led by his nephew, Amasai. He next fled to the forest of Hareth, and fell in with the Philistines and made a descent on their foraging parties. Here he was joined by Abiathar, and his little army was increased to the number of six hundred. But the danger was too great to hold together his army, and he was compelled to go from place to place to escape his deadly foe, and he finally finds himself in the southern part of Judah in the wilderness of Maon. While here, he had his adventure with Nabal. It seems that he here gets together again his 600 men, which increased to large proportions, and he is now not thought of as a fugitive, but as something of a potentate, and Achish gave him for his support the city, Ziklag, on the frontier of Philistia.

Lesson Teachings.

David's Courage.—We felt a deep admiration for David in our studies of his encounter with Goliath, but at the same time it was an admiration of his skill as much as of his courage. In that famous combat, David knew his accuracy in the use of his instrument, and felt that he was at a decided advantage over the giant, because of the circumstances. In this exploit of David, he placed himself in the midst of an army and met face to face with one man. But whether before Goliath or in Saul's camp, we recognize in David that quality of mind which enabled him to encounter danger and difficulties with firmness, and without fear or depression of spirits. Many times in life the Christian has to stand out in just as much courage as it took to carry David into Saul's camp. When the Goliaths of life meet us, it requires skill and diplomacy, it may be, but when the Sauls are to be encountered, it often requires both skill and daring. Skill to note the weak points, and courage to meet him at whatever odds may be present.

Abiathar's Conduct.—A coward can kill a defenseless man, but it is the brave man who protects an enemy in his power. The first thought of Abiathar was to end the life of the man whom they feared. The whole enterprise as he understood it was to put Saul out of the way. It must have

been a great disappointment to him when he was restrained by David, for he muttered viciously: "I will not smite him the second time." To have slain Saul as he lay asleep would have been the same as to have captured him and bound him and then to have slain him, for Saul lay in a deep sleep, as well as did his sentinels. To slay a prisoner, an unprotected man, or a man sleeping, was too much like murder for David to countenance, so he forbade his nephew to do so.

The Lord's Anointed.—David in his refusal to harm Saul, displayed two characteristics—his loyalty to his king, and his reverence for sacred things. In his act of loyalty, David proved definitely that he was true and faithful in allegiance to the established government, while in his act of reverence for God's anointed, he demonstrated a feeling of fear mingled with respect and affection. Here is a good place to impress upon the young of our Sunday Schools the importance of deep reverence for sacred things. Now, oft times, there is a reverence inspired by ritualism, such as is practised by heathen worship, but this is a reverence for something of man's getting up. It ought to be an easy matter for a consecrated teacher to make clear the difference between reverence for God and reverence for the church. There is nothing in the house itself, but there is all in having a feeling of reverence for God that will keep us in a meditative mood and proper frame of mind for worship, while in the house of God. Saul was a most disreputable character, yet he was the king chosen of the Lord, and hence must be held inviolable. The Lord would attend to his destruction in His own good time.

In Saul's presence the fact of his being king must be regarded. So let us remember that the house of God is where men assemble to worship and in this appointed place it is, but becoming that we should be reverential in our feeling, for it is only in this way that we can be in the most suitable state of mind to please God. In this act, David showed that he preferred innocence to safety. This same spirit was incorporated in the teachings of the Master as set forth by Paul in Romans, 8:2: "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." David and Abiathar removed the spear which Saul had put there for defence and the cup of water which he provided for his refreshing. So it is often the case that Christians are unarmed, when they become careless and rely too much upon their feeling of security, a certain amount of nourishing food, so does the spiritual life, and as carelessness in supplying the body causes weakness, so does carelessness in devotion to God's claims bring about weakness in the spiritual life.

David's Reproach.—David's irony must have cut Abner sorely. Abner was the captain of Saul's guard and was expected to see to it that the king was unharmed. You are now posing as the friend of the king and inciting him to slay me, while in very truth,

Mississippi College

The Oldest College for Men in Mississippi.

Great Recent Improvements.

Best Science Building in Mississippi.

Ratliff Hall for Self-Help Boys Completed.

Best School Dormitory in the South.

Sixteen Specialists in the Faculty.

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Next Session Opens September 16, 1914.

Send for Catalog.

J. W. Provine, Ph. D., LL. D., Pres.

CLINTON, Hinds County, MISSISSIPPI

Teachers' Work

Blue Mountain College

The fourth quarter of our forty-second annual session opened March 22nd, and closes May 24th. On June 7th, the State Summer Normal will open; it will close July 2nd, with examinations for both professional and regular teachers' licenses. During the two weeks intervening between the close of the regular session and the opening of the Normal, we will give excellent opportunities to young lady teachers.

Many young ladies ought to enter in April or May and remain until July 2nd. Many others ought to enter at the beginning of the State Normal on June 7th.

Do you want preparation for examinations? Do you want help toward better teaching, better positions, and better salaries? We offer you the opportunity.

W. T. LOWREY, President of College and Director of Normal
Blue Mountain, Miss.

IMPORTANT CHANGE

Baptist Memorial Hospital, Memphis, Tenn.

The new management makes—
16 beds in wards..... per week, \$10.00
16 beds, two in room..... per week, \$12.00
Only 16 beds in Hospital over \$3.00 per day; they are either corner rooms or have private baths.

We are able to make these low prices, having largely reduced operating expenses, and Hospital being practically full all the time; keep it full.

These rates include meals, medicine and Hospital Nurses, but do not include Special Nurse or Doctor Fees.

J. S. WILKES, Manager.

Committee—A. E. JENNINGS, JACK W. GATES, WILL DOCKEY, J. N. BROWN.

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EXPERIENCED counsellors for all forms of athletic recreation—swimming, tennis, baseball, basket ball, horseback riding and mountain hikes. Carefully selected teachers to coach an hour or two daily boys 12 to 20 years of age who wish to prepare for full examinations. Special arrangements for admission to the nation's best platform attractions at the national Y. M. C. A. Summer Resort. Also to the private preserves and lectures of Montreat and Ridge Crest.

Tests on raised plank floors. The camp fee is \$80 for one month, \$120 for two months. The season begins July 1 and ends August 26. Write for booklet.

COLONEL J. C. HORNER, No. 7 Myers Park, Charlotte, North Carolina

ANNOUNCEMENTS.

The Baptist Record is authorized to announce

HON. A. C. CROWDER
as a Candidate for Sheriff of Hinds County, subject to the action of the Democratic Party.

PROF. SAM J. SMITH, of Clinton, as a candidate for Superintendent of Education, Hinds County, subject to the action of the Democratic party.

If it is possible To Cure Your CANCER

I can treat you successfully at my new sanatorium, without the knife operation, without chloroform or ether, with comparatively little pain. Treatment cannot injure health or endanger life of the patient. Years of experience. Never failed when patient was fully treated in due time.

Your most thorough investigation of my methods and results is invited. Will gladly furnish names of highly esteemed Mississippi physicians and business men who know and endorse this institution. Testimonials and photographs of former patients who gratefully acknowledge cures of obstinate cases. Graduate physician. New York hospital experience in connection. Correspondence solicited. TUCKER'S SANATORIUM, Dr. J. D. Tucker, Specialist, in Charge. Dr. J. N. Tucker (deceased), founder. Meridian, Miss., Office 402 Heiss Building.

\$18⁶⁵ From JACKSON to Houston, Tex.

AND RETURN

— via —



— ACCOUNT —

Southern Baptist Convention

Tickets on sale May 6, 7, 8, 9, 10, 11. Return Limit, May 31, 1915. Stop-overs permitted west of Shreveport going or returning. For full information apply to

S. A. STONE, Ticket Agt., Jackson, Miss.

Phone 303.

Blackman's Medicated Salt Brick

Saves Time, Labor and Veterinary Bills! Slick Look It—Stick Like It! A Handy Medicine—It Salts 'em Too! Drop Brick in Feed Box—It Will Do The Rest! No Dosing—No Cranking! Best Worm Medicine and Tonic Ever Produced! Every Animal Its Own Doctor! Gold and Guaranteed by Best Dealers Everywhere! BLACKMAN STOCK REMEDY COMPANY, Chattanooga, Tenn.

PARKER'S HAIR BALSAM

A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and \$1.00 at Druggists.

CANCER CURED AT THE KELLAM HOSPITAL

The record of the Kellam Hospital is without parallel in history, having cured without use of the Knife, Acids, X-Ray or Radium, over ninety per cent of the many hundreds of sufferers from Cancer which it has treated during the past eighteen years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va. Write for literature.

Millman College For Young Ladies

Clinton, Miss. The advantages are first class, the prices are right, and the location is central and accessible. Write for information and enter now.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

I am the friend and scrupulously refrained from harming him. This is not a good thing you have done, and therefore you ought to die. Sometimes those that unjustly condemn others, fall into condemnation themselves.

TETTERINE WHEN OTHERS FAIL.

That's the great thing about Tetterine skin remedy. It does insist upon relieving the severest cases of Tetter, Ringworm, Eczema, Itch, Acne, Pimples, etc., when others fail. Mrs. S. B. Hart, Cross, Travis, Ala., says: "I used Tetterine for tetter which has been running for 5 years. Nothing gave relief until I used your remedy and one box made a final cure." 50c at druggists or by mail from Shaptrine Co., Savannah, Ga.

THIS AND THAT.

Dear Record:—I write you from a new field. I am here by call of the churches, left in orphanage by the going of our dear Brother Rockett. Surely he was one of the Lord's anointed. He surely lived in the hearts of these people, and a personal bereavement seems to be the sentiment of the community. I shall not fill his place, but am here, as I feel called by God and the people to give to them the best that is in me. This with God's help I shall do. Let friends note my change of address, and let the denominational brethren command me in any service I can render. I have one Sunday unoccupied. Any church in reach of Courtland that may need my services I would be glad to get in touch with them. Have just finished the association-to-association campaign with Brother J. P. Harrington, in North Mississippi. I want to say that in my opinion no work of a general kind will count more for the future practical development and work of the churches than this. The only weak point was the want of attendance by representatives of the churches, but many did come, and I am sure were helped and will carry the influence and inspiration to others. Brother Harrington is a power. He is surely the right man in the right place as one of the enlistment missionaries. I was enlisting Sunday Schools of Baptist churches to set apart one Sunday in each month as Orphans' Home day. If such a plan is adopted by all the churches and Sunday Schools throughout the State, I am sure offerings will come in regularly to the Orphans' Home, thus relieving the superintendent of the embarrassment incident to the lack of funds. I have received in good pledges several hundred dollars to be paid on the debt that is resting on our orphanage school building. May God lead His people to stand nobly by that great work, and the noble servants of His who have the work directly in hand. I crave the prayers of all my brethren for the Lord's leadership in my new work. The people have received me very kindly into their hearts and homes, and the best that is in me will be given them.

Fraternally,

J. E. BUCHANAN.

RUB-MY-TISM

Will cure your Rheumatism, Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc. Antiseptic Anodyne, used internally and externally. Price 25c.

Popular Song Books



Published in 1911—565,000 to Date

This book has proven so useful and popular that many churches are placing a second order; and others hearing of its value, prefer this to newer books. Ask any one who has used this Book and you will get a good testimonial.

PRICES—Full Cloth board, 35c each postpaid; \$3.50 per dozen, postage 20c; \$25 per 100, parcel post 50c. Embossed limp, 25c each postpaid; \$2.25 per dozen, postage 20c; \$15 per 100, parcel post 50c.

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Published in 1913—215,000 Already; 288 pp. 400 Nos.

The very best new songs as well as the old favorites. Pronounced by experienced Song Leaders, Pastors and Evangelists to be the best ever published. Try it and see.

PRICES—Limp Cloth, 15c per 100, cash with order, parcel post 50c; \$2.50 per dozen, postage 20c; single copy 25c postpaid. Cloth board, 25c per 100, cash with order, parcel post 50c; \$3.60 per dozen, postage 20c; single copy 35c postpaid.

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Pamphlet explaining fully and containing sample lessons sent free.

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Adapted to this section, and guaranteed true to name, get our catalog. Only best varieties of Field and Garden Seed. Better seed at better prices. Write for Free Catalog today.

THE SWEP TAYLOR SEED CO., Capitol and Roach Streets, JACKSON, MISSISSIPPI

NEWS IN THE CIRCLE MARTIN BALL

Pastor W. S. Allen has just closed a gracious meeting at Lyon. He had for his assistance, Pastor Zeno Wall, of Columbia. The church was much revived.

All Texas gives Dr. Selsus E. Tull a cordial welcome to the Lone Star State. He goes to the First church Temple. His work at Paducah, Ky., has been eminently successful.

The First Baptist church Sunday School, Dallas, Texas, gave \$2,625 to home and foreign missions. Wonder if that is excelled anywhere? The church will go beyond \$6,000.

During the first week of the meeting at Gilmer, Texas, Pastor J. R. Nutt preaching, there were forty-eight additions. This is on the eve of his departure to another field.

Evangelist D. P. Montgomery and his two sons, have been in a great meeting at Graniteville, S. C. H. R. Chapman is pastor. There were 140 conversions. It is not stated how many additions.

John F. Barnes, who lately resigned as treasurer of the Foreign Mission Society of Northern Baptists, has served in that position thirty-eight years. He will scarcely feel at home in any other position.

Dr. H. L. Winburn, of Walnut street church, Louisville, Ky., and W. W. Landrum, of Broadway church, exchanged pulpits last Sunday, but congregations seemed to enjoy the change very much.

As a result of the recent campaign in Dallas, Texas, there were over 2,000 additions to the churches of the city. This is the greatest campaign the Home Board evangelistic force ever held.

The Baptist Missionary Association, of Texas, has engaged Dr. J. B. Moody to deliver a series of lectures on Bible doctrines, in Dallas, Texas. These are the "Landmarkers," or something else.

At Nacogdoches, Texas, where President L. R. Scarborough recently held a meeting, there were sixty-five additions to the church—forty-eight by baptism. Many of these were heads of families.

The Clarksdale church has given to home and foreign missions the amounts requested by the State Board, and something over \$800 for the Judson Centennial fund, and is now doing \$125 worth of repairing on the meeting house.

Pastor C. A. Ridley, of Atlanta, Ga., has just closed a great meeting at La Junta, Col. There were 350 additions to the church. He will soon return and hold a meeting in his church—the Central Baptist, Atlanta.

Recently Evangelist T. T. Martin preached a sermon to the prisoners at the State farm, near Hearne, Tex., and between sixty and seventy professed faith in Christ as a personal

Savior. This, under such preaching as T. T. Martin gives, means much.

Miss Ursula Boone, of Boone, Miss., was united in marriage to Mr. W. S. Roussel, of Baltimore, Md., last Wednesday morning. They are sterling Baptists. Their home will be in Baltimore. The writer officiated.

We regret that Pastor S. J. Parrish has thought it right to resign the pastorate of the church at Natchez. He will enter the evangelistic work for a while. His headquarters will be Birmingham, Ala.

The Baptist World states that the "men students of the seminary have subscribed over \$6,000 for the Judson Centennial fund." All this has something to do with the overwhelming debt of the Foreign Mission Board, in our opinion.

It is said that the life of Billy Sunday has been threatened in Patterson, N. J., where he now works, and that the man who brought him there has to be constantly guarded by detectives. The forces of evil are resenting his attacks.

Dr. Geo. W. Truett, of Dallas, Tex., will aid Pastor L. O. Dawson, at Tuscaloosa, Ala., in a series of meetings beginning April 25. These stalwart servants of the King make a strong team. We shall expect to hear of great results.

Home Board Evangelist Raleigh Wright has just closed a meeting at Farmersville, Texas, in which there were 101 additions to the church and \$733 was raised for home and foreign missions. G. O. Key is the pastor.

Brother H. M. Long has been with us for a day or two, representing The Record. He was right much discouraged at the financial conditions in the Delta. He soon found out it was not the place to come to get money now. The Delta was hit hard.

At his death, Samuel M. Summens left an estate of \$100,000. Fifteen thousand dollars is left for missions in Kentucky—one-half to State missions and Sunday School work; one-fourth to foreign missions; the rest to home missions. The income is to be used.

A damage suit has been brought against Dr. J. L. White, pastor of the Tabernacle church, Atlanta, Ga. He spoke of the absence of all decency from a certain theatre in Atlanta. The manager alleges that the attack has injured his business. Dr. White is causing the devil to sit up and take notice.

Last Sunday was the best day we had in Clarksdale. Congregations were large and gave interested attention to the worship. The Sunday School was the largest we ever had.

But with such assistants as Superintendent Brooks, and Brethren Longino, Salter, Burns, Ellis, Webster, Bright and others, it could not be otherwise.

The Latest and Best In Song Books.

Immanuel's Praise

(A NEW BOOK)

BY
Chas. M. Alexander
AND
J. Fred Scholfield

Contains songs for Every Department of Church and Sunday School Work. A variety of pleasing and beautiful hymns and tunes and most highly commended for the usefulness of its melodies and the simplicity of its harmonies.

Round notes only.

PRICES:

CLOTH BOARD: 35c each, postpaid.
\$3.60 per doz. postage extra.
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The Herald

(JUST OFF THE PRESS)

BY
Robert H. Coleman

Contains a large number of popular songs not found in the "Evangelists" which have reached a circulation of over 1,500,000 copies in the last six years also a small number of the most valuable in them and practically all of the old hymns for which the "Evangelists" are noted.

Round and shaped Notes.

PRICES:

CLOTH BOARD: \$20.00 per hundred.
\$3.00 per dozen, carriage extra.
Single Copy, 30 cents, postpaid.
MANILLA: \$12.50 per hundred.
\$2.00 per dozen, carriage extra.
Single Copy 20 cents, postpaid.

We also "The New Evangel" Supply

Edited by Coleman and Scholfield

AND

"The World Evangel"

Edited by Robt. H. Coleman

Both in Round and Shaped Notes.

PRICES: Limp—Sample, 25c postpaid; per dozen, \$2.25, carriage extra; per hundred, \$15.00, carriage extra.
CLOTH—Sample, 35c postpaid; per dozen, \$3.50, carriage extra; per hundred \$25.00, carriage extra.

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BAPTIST BOOK CONCERN

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LOUISVILLE, - - - KY.

WE SUPPLY BOOKS OF ALL PUBLISHERS

After two weeks' work by the Home Board evangelists, there were more than 800 additions to the white churches and 1,000 to the negro churches. This makes a new record in evangelism among the negroes. The Standard says, "These meetings have been much more effective than any interdenominational meetings ever held here."

DAINTY COOK BOOK FREE.

We are mailing free our book, "Dainty Desserts for Dainty People," to anyone mentioning the name of their grocer. This book is beautifully illustrated in colors and gives over 100 recipes for the daintiest Desserts, Jellies, Puddings, Salad, Candies, Ices, Ice Creams, etc. If you send a 2c stamp we will also send you a full pint sample of KNOX GELATINE, or for 15c a two-quart package, if your grocer does not sell it. KNOX GELATINE, 201 Knox Avenue, Johnstown, N. Y.

JACKSON CREEK CHURCH.

On the fourth Sunday in April there was organized on Jackson creek, in Jackson County, a church bearing the above name. Thirty-eight members went into the organization, and some twelve or fourteen made a public profession of their faith in Christ, and were received as candidates for baptism.

On the same day a council composed of brethren from the Grand Bay

and Union (Ala.) Baptist Churches, pursuant to a call from the newly constituted church, met for the purpose of ordaining to the work of the gospel ministry. Brother W. L. Richardson, after a satisfactory examination, was duly ordained by the church. Brother Richardson comes to us from the Congregationalists, in which body he has labored for many years as an evangelist. The favor of God is resting mightily upon him in his new work.

W. D. MATHIS.

JENNINGS AND THE HOSPITAL.

By Ben Cox, D. D.

I wish to join many others in expressing public appreciation of the wonderful work being done by Brother A. E. Jennings and his associates at our Baptist Memorial Hospital. I am strongly impressed that this wise and tactful leader "has come to the kingdom for such a time as this." It seems almost too good to be true that advancement so wonderful has been made in the last few months. All who are interested in the hospital have cause to thank God and take courage. It is earnestly hoped that our people will be much in prayer for those who are responsible for this great achievement. Memphis, Tenn.

DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

JAMES R. COCKERHAM.

On November 20, 1914, Brother James R. Cockerham departed this life at the age of 38 years. He left a widow and nine children, most of them quite small.

He was baptized into full membership of East Fork Church in 1891, and afterwards transferred his membership by letter to Thompson church in 1911.

He told one of this committee that he did not fear death. Only for the sake of his little children he wanted to live.

He was a good citizen, a good neighbor, a good husband, a good father, and last but not least, an honest man, the noblest work of God. We miss him in the church, in the Sunday School, in the neighborhood, where his hands and open pocket-book were ever ready to aid in every good cause.

Now to sorrowing widow and orphans, we say: "Take your sorrow to Him, who alone can and will heal up the broken, wounded heart and give you solace in this, your greatest anguish of soul."

Let us hope that your dear one's:

Work on earth is done;

His crown at last is won.

COMMITTEE.

LUTHER JONES TRIM.

Luther Jones Trim, eldest son of Mr. and Mrs. W. W. Trim, was born near Conn, Miss., January 25, 1890, and died March 17, 1915.

His life, though brief, was well spent. After several years' absence from home as a bookkeeper, first in New Orleans, and later at Sherard, Miss., he returned home to make a crop, and also purchase a farm home. But his plans were short lived. He died of pneumonia just nine days after his return. On the following day the funeral services were conducted by the pastor, and his body was laid to rest in the family burying ground.

Luther has left a good record behind him. From childhood till death he had a good name. He seemed to be loved and admired by all who knew him. He was the kind of young man the world needs. He professed faith in Christ at fourteen and united with the Brushy Fork Baptist Church. We believe he went Home to rest with God.

May the Comforter be with the sorrowing loved ones. We expect to see him again some sweet day.

C. E. DEARMAN,

His Pastor.

CATCH-UP.

Judge—"What is the charge against the prisoner?"

Officer—"Your honor, he's a public nuisance. He's been goin' around in th' middle o' the night wakin' up night watchmen and thin runnin' away."—Milwaukee Daily News.

Mississippi Woman's College

SEND \$10 AND SECURE A ROOM FOR NEXT SESSION.

We believe we will be unable to take care of all who will apply. Read the unsolicited testimonial below.

Dear Mr. Johnson

Our daughter is delighted with the college and everything about it. Words cannot express our appreciation.

New Catalog will soon be out. Send for it.

J. L. JOHNSON, Jr., President, Hattiesburg, Miss.

Peoria Miss, March 3, 1915.

Yours, MRS. MATTIE S. MCCOY.

BOOK NOTICES.

Robert E. Lee, by Bradley Gilman, Captain John Smith, by Rossiter Johnson, Robert Fulton, by Alice Grady Sutcliffe, all published by The Macmillan Co. 50 cents each.

These volumes belong to the True Stories of Great American series and the aim of which is to present to the child mind the achievements of the great men of America in an interesting story form that will excite the interest of the child mind rather than repel it, as many of the dry biographies do. Each strong point in the character of each man is pointed to in a way that to emulate it seems the natural course. There is nothing of hero worship to be found in these books, yet from the reading of them the young reader will glory in the thought that our country has produced such men.

The Place of Prayer in the Christian Religion, by James M. Campbell; published by The Methodist Book Concern. Price \$1.00.

The importance of prayer, the good of prayer, its purpose and place form a very interesting discussion as given in this volume, one that will appeal to all who pray and all who ought to pray. Prayer is a universal expression of the soul, whether Christian or heathen, but the real value of prayer to the Christian is greater than to those of any other religion, for they reach the fountain of life and their prayers bring to the believer the ever living waters. This subject should be one that should interest all who are seeking higher life.

King Albert's Book, price \$1.50, published by Hearst's International Library Co.

This is one of the most remarkable books published for many years. It is the work of hundreds of men and women of letters, artists and musicians, who in their own way have contributed their best efforts in honor of King Albert and the Belgian people. If the reader were not acquainted with the great sacrifice of this people, after reading the beautiful tributes herein contained, he would have the utmost respect and the greatest admiration for a country and people that are held in such high esteem by the great minds of the world.

This book is being sold for the relief of the suffering people of Belgium, and if that were all that should commend it to the reading public, it were enough, but its real value lies in the great diversity of thoughts from the master minds of the world—all centered on this grief-stricken, yet brave, people.

The Incomparable Christ, by Calvin Weiss, Lauffer; published by The Methodist Book Concern. Price \$1.00.

The Christ of history and of ex-

UGH! CALOMEL MAKES YOU SICK. DON'T STAY BILIOUS, CONSTIPATED

"Dodson's Liver Tone" Will Clean Your Sluggish Liver Better Than Calomel and Can Not Salivate.

Calomel makes you sick; you lose a day's work. Calomel is quicksilver and it salivates; calomel injures your liver. If you are bilious; feel lazy, sluggish and all knocked out, if your bowels are constipated and your head aches or stomach is sour, just take a spoonful of harmless Dodson's Liver Tone instead of using sickening, salivating calomel. Dodson's Liver Tone is real liver medicine. You'll know it next morning because you will wake up feeling fine, your liver will be working, your headache and dizziness gone, your stomach will be sweet and bowels regular. You will feel like working. You'll be cheerful; full of energy, vigor and ambition.

perience is certainly exalted in this interesting discourse, and the result of its reading will be felt by all who have an opportunity of so doing. The writer has a clear, fascinating style and his arguments are clear and very forcible and bring conviction with them.

The Yellowstone National Park, by Chittenden; published by Stewart & Kidd. Price \$1.75.

This is a second general revision of "The Yellowstone," and it is a charming description and history of that charmed country, in which all Americans feel a great pride. The growth in interest in this beautiful park has been constant, and at no time since its discovery has it been more in the public eye than now.

This writer has given us many beautiful pictures of the country in word and by pen, and each will linger long in the mind of the reader.

(Reviewed by National Publication Review Bureau.)

SHUBUTA.

The Shubuta Baptist Church called Brother O. P. Estes, of Hattiesburg, and he has accepted and preached his second sermon as pastor. After the session of Mississippi Woman's College closes, he will be on the field to take up the work in earnest. At his first sermon he took up a collection for Foreign and Home Missions, \$83.38. He thinks he will like the field, and the church thinks she will like the pastor.

We had Brother J. B. Polk, of Ponchatoula, La., to preach two sermons for us during week nights, and any church able to pay a thousand dollars or more a year, or a field giving that much, having a good school, could take him away from the mission work in Louisiana and he would

Your druggist or dealer sells you a 50 cent bottle of Dodson's Liver Tone under my personal guarantee that it will clean your sluggish liver better than nasty calomel; it won't make you sick and you can eat anything you want without being salivated. Your druggist guarantees that each spoonful will start your liver, clean your bowels and straighten you up by morning or you get your money back. Children gladly take Dodson's Liver Tone because it is pleasant tasting and doesn't gripe or cramp or make them sick.

I am selling millions of bottles of Dodson's Liver Tone to people who have found that this pleasant, vegetable, liver medicine takes the place of dangerous calomel. Buy one bottle on my sound, reliable guarantee. Ask your druggist about me.

make them a good pastor and a good preacher and would bring back to his native State a valuable accession as a worker in our work.

We want to thank the many ministers that wrote us and will you take this as reply?

W. H. PATTON,
For the Committee.

NATCHEZ.

Next Sunday morning I will preach my resignation sermon. The resignation will be in the hands of the committee to take effect the 1st of June. It is my purpose to enter again the evangelistic world and the lecture field.

In the evangelistic world I recognized the call of God some years ago, and He blessed every effort I made. So I enter this work in the name of my Master.

Notwithstanding the times, the fact that this section has been heavy hit from a business viewpoint, and money hard to get, and many of our people have moved away, our pastorate has been pleasant and profitable.

For several months our baptistry was kept in readiness and in service almost every Sunday night. We had one good meeting and an increase in interest and membership. Many of our poor people have no employment and it has bad effects.

Correspondence will continue to come to Natchez until June. Then to Birmingham, Ala.

S. J. PARRISH, Pastor.

"What's the piece of cord tied around your finger for?"

"My wife put it there to remind me to post a letter."

"And did you post it?"

"No; she forgot to give it to me."—Cincinnati Enquirer.

STOVALL FOR GOVERNOR

HEART TO HEART TALK NO. 2

Clinton, Miss., May 1, 1915.

TO MY FRIENDS AND THE VOTERS OF THE STATE OF MISSISSIPPI, WITH REFERENCE TO MY CANDIDACY FOR GOVERNOR:

It has been four weeks since our last talk. I have never done four harder weeks' work in my life and I have never had better satisfaction or better results from my labors during that time. All the people have been pleasant, encouraging and kind to me everywhere I have gone. The crowds that I have spoken to have been most satisfactory. My campaign is growing in an astonishing way. The people are realizing the justness of my request for a promotion to the Governorship and furthermore they are realizing that, knowing their business and their environments as I do, I can be worth a great deal to the citizenship of Mississippi in many ways. I want you to know that I am doing my dead level best and I don't think there is a question of doubt but what I will be in the second race, and it doesn't matter to me who is in there with me. I believe I am going to win, but to put you wise to the political situation I am going to give you what I call the milk in Mississippi's political cocoanut. There never has been a candidate for Governor in Mississippi since we have gone under the primary system that was elected the first State campaign he made. They have all had to make one campaign to get acquainted with the people, so that eliminates three of my distinguished opponents. They are running to make a stepping stone to run against their Congressman for Congress and try to win or to get acquainted with the people, and make another race for Governor four years hence with some prospect of winning. In my judgment, this race is going to be brought out between myself, your State Treasurer, and the Lieutenant-Governor. Of that I have no doubt, and the sooner the voters can see and face the situation as it is, the better for Mississippi, for one of these men is going to be elected your Governor. The people are the jury; whom will you choose? I have given you every evidence that I think any reasonable man would ask that I will make you an acceptable Governor, knowing your business and the people as but few men do.

Thanking each and all of you in advance for the interest you may take in my campaign, awaiting your commands,
I am, Your friend, P. S. STOVALL.

WHY SHOULD STOVALL BE GOVERNOR?

There are three things essential to an efficient Governor. Stovall has them all. What are they?

1. Integrity. How do I know? He was my school-mate in boyhood. I knew his home-life in his boyhood. He was my neighbor for ten years in his later manhood. I have known him all the way up. He is a man of integrity.

2. He is a great business man. He has handled affairs and succeeded. The one proof that a man can handle the State's business properly is that he has handled his own business properly. Then he has already handled the State's business. He has been our State Treasurer and has handled the business perfectly.

3. He is a judge of men. He has been wise all the way back in selecting men to do things. His appointments would be on a high plane of integrity and good judgment.

Mr. Stovall has many other admirable qualities. Among them, untiring and everlasting industry. But there are many others and I have not space to mention them.

His lifelong friend,

W. T. LOWREY.

Blue Mountain, Miss.

Don't you believe that sort of a man would make Mississippi a good Governor? If so, why not support him and vote for him?



HON. P. S. STOVALL.
CANDIDATE FOR GOVERNOR

FIVE REASONS WHY STOVALL SHOULD BE GOVERNOR.

1. He is a sterling character—a Christian without reproach, the type of man to administer our large affairs and serve as an ideal for the incoming generation.

2. He is a success. The only way we can judge a man's future is by his past. Stovall has never failed in his past undertakings.

3. He is a practical man. In this age of demagogues and political dreamers we need a plain, honest, practical man at the head of our State government.

4. He is a business man. We do not need a great speaker, or a great debater, or a great philosophical thinker at the head of our State machinery. We need a shrewd, capable, trustworthy business man.

5. He is no time-server and panderer to the classes. Stovall has the courage to voice his convictions, let the whole cry of voices be on the other side. He is democratic to his finger tips; not in the smaller sense of party affiliation, but in the larger meaning of democracy. The time has never been when Stovall would not clasp the hard hand of toil or the weak hand of poverty in cordial friendship, just as readily as he would clasp the hand of power or wealth. He has always been thus. He is no time server or oily politician.

These constitute the basis for my support of Stovall.
PERRIN HOLMES
LOWREY, JR.
Blue Mountain, Miss.

Don't you think the qualifications necessary for the above endorsement would peculiarly fit a man to make you a good Governor?